EDUCATIONAL.

CHOWAN FEMALE INSTITUTE.

The oldest school for girls in North Carolina, next to the Moravian School at Salem, is the Chowan Institute at Murfreesboro. Wake Forest in the center, with its phenomenal development, its magnificent though inadequate endowment, its crowded halls; and Chowan Institute in the east, with its matchless record, beautiful situation and splendid equipment, alike testify to the unselfish and provident forethought of our fathers.

This school was founded in 1848 by the Chowan Association, and in the fall of that year, with Rev. A. McDowell as Principal, formally opened with 11 pupils, the number soon increasing to 47. The civil war, which suspended collections and destroyed property of all kinds, did not pay debts or even suspend interest, and thus it happened that at its close the Institute was hopelessly involved. In this emergency a joint stock company was formed who assumed, and honorably linquidated its debts, conducted the school ten years for the benefit of the denomination, added several thousand dollars' worth of improvements, and in 1878, having received nothing, not even interest on the money expended, *gave back the property to the denomination;* their sole condition being that for each $1,000 of stock donated they be entitled to keep an indigent young lady at Chowan Institute perpetually, free of charge for literary tuition.

This act of generosity in a State whose people do nothing for female education, was so remarkable that the names of the donors deserve honorable mention, and are as follows: W. W. Mitchell, $4,000; Mark Gregory, $1,000; Jno. Mitchell, $1,000, J. W. Mitchell, $500; Mary Mitchell, $500; Annie S. Askew, $500; A. McDowell, $500; L. D. Spiers, $250, and J. N. Barnes, $250; which sum of $8,500, bearing interest for ten years at eight per cent., makes a donation to the cause of female education of over $15,000.

Rev. A. McDowell, D. D., was its first president. In 1849 Rev. M. R. Forey, of New York, took charge and presided over the Institute till 1854, when he was succeeded by Dr. Wm. Hooper. In 1862 Dr. Hooper withdrew and Dr. McDowell again took the helm, presiding over the school with distinguished ability and success until his death in 1881. In that year Prof. J. B. Brewer, of Wake county, an alumnus of Wake Forest College, and already a successful teacher, was called to the presidency. He is now its honored head filling worthily the place accupied by the distinguished men who preceded him.

Recent improvements have greatly increased the comforts and facilities of this school. To accommodate its increasing patronage ten new dormitories have been added and the whole building remodeled and refurnished. The Institute has a good record. It has given to our noble sisterhood such leaders as Mrs. Dr. P. S. Henson, of Chicago, Mrs. Dr. T. H. Pritchard, of Wilmington, and a host of others, while its graduates are in almost every State of the Union.

The school has twelve scholarships of $1,000 each. These were created for the sole purpose of aiding deserving but *indigent* girls. Others are ineligible, and for ten years as many poor girls as there are scholarships have enjoyed annually all the literary advantages of this institution *free of charge for tuition.*

The daughters of all regular Baptist ministers are admitted on the same terms, *i. e.*, free of charge for literary tuition. (All this notwithstanding the statements of Prof. McIver in his addresses throughout the State that *absolutely nothing* is done to help the poor girls of the State to an education.)

This school has peculiar claims upon the Baptists of the State. It is not a "private enterprise," but the property of the denomination, sustaining to it the same relation identically that Wake Forest College does.

This location was selected on account of its celebrity for health; and the history of the school for more than forty years fully sustains this reputation. The annual health record of the school since its foundation shows an average in medical bills of 25 cents per pupil—a record that challenges comparison with that of any similar school in the United States.

The present status and outlook is bright in the extreme. Its halls are crowded; new pupils are coming in; its curriculum is broad, and its faculty large, capable and progressive.

A railroad is being built to the town of Murfreesboro, while the eastern part of the State is already spider-webbed with such, making the future of the institution bright with promise.

The continued success of this school means the allbut universal prevalence of Baptist principles from Raleigh to the seaboard; for it means the placing in every household a cultured and refined Baptist woman.

Every day, and more and more distinctly, the mighty heart of Wake Forest College is felt pulsating throughout the State, giving new life and vigor to every calling and to every enterprise. From Cherokee to Currituck the denomination points to it with pride and says "it is *our school.*"

No less true is this of Chowan Female Institute. It is the property of the Baptists of the State, and they can and should make it for their girls what Wake Forest is for their boys. God speed the day. W.

THE NEXT STEP IN EDUCATION.

The general condition of discontent with that state of chaos which is sometimes dignified by being called "our system of higher education," is perhaps, a hopeful sign. Our colleges find it necessary to unite the legitimate work of universities with the legitimate work of secondary education; our universities are doing everywhere not a little of the work of colleges; and colleges and universities alike are doing much of the work that should be done, and indeed is done, in the high schools and academies. Before any other movement can be successfully made, this chaos must be resolved into order. It follows that the next step in higher education is the co-ordination of the colleges and universities.

Of the efforts made within the past few years to resolve this chaos, or at least to mitigate its evils, the one that comes first into mind, is the plan adopted at Johns Hopkins University. Here two distinct efforts have been made: first, the organization of graduate work on the basis of a complete college education; secondly, the establishment of a modified system of undergraduate studies, leading to the baccalaureate degree. The work of instruction has thus become partly the work of a true university, and partly that of a college. The distinguishing feature of the scheme of organization in the collegiate work, is the effort it makes, not so much to give elementary instruction in a large number of studies, as to concentrate the attention of the student upon a single subject and its cognate studies, for the purpose of preparing him for closely specialized work, at a later period, in the university.

While this interesting experiment has been going on at one of the youngest of our Universities, one of a very different nature has been tried at the oldest. In the development of graduate work at Harvard, and in the emphasis given to it there by the recent establishment of what is called a "graduate school," it seems that the purpose has been to regard the undergraduate courses as collegiate or secondary. Three steps have been taken; first, the increasing of the requirement for admission, in order to advance the collegiate work to a university grade; secondly, the organizing of this advanced collegiate work in accordance with accepted university methods; and, thirdly, the superimposing of a university organization, composed exclusively of graduate students. Still a different solution of the question has been attempted at Columbia College. The essential characteristic of that system is a recognition of the end of the junior year as the point where the collegiate system should end, and where the advanced system should begin: a tendency the very opposite of that which prevails at Harvard.

Neither of these attempts to solve the educational problem has had any considerable number of imitators. The other colleges and universities, while differing in details, follow one general plan of superimposing university work upon the completed college course. In this system, if it may be called a system, there is one obvious anomaly. In nearly, or quite all our colleges, at the present day, elective work occupies no small part of the time during the senior year; in many of them this is the case during the junior year. It follows that a class of graduate students, taken from a considerable number of American colleges, will be found to have, as a whole, a very heterogedeous and inadequate preparation for advanced work. The result is that, by anything like an inflexible classification into graduate and non-graduate work, great injustice is liable to be done. The graduate student from another college is put to advanced work before he has laid the proper preliminary foundation; or he is put back into undergraduate classes; or, thirdly, the graduate classes are obliged to do more elementary work than that performed by the most advanced classes of undergraduates.

It would be foolhardy to dogmatize on a question that has taxed the mental resources of so many men of educational ability, but I hope that I shall not be deemed guilty of unpardonable presumption in suggesting a method of solution. It has already been intimated, that the dividing line between the college and university seems naturally to fall at the period when required work ends, and elective work begins. It will be universally admitted, I suppose, that the distinguishing feature of the ideal college is a somewhat rigid adherence to certain fixed courses of study, while that of an ideal university is a large freedom, not only in selecting the courses of study, but also in the methods of pursuing such courses. The one has the twofold end in view of developing the mind, and of affording that elementary knowledge which is a requisite preliminary to the successful prosecution of advanced work; the purpose of the other is to apply the mental discipline that has been acquired, to such advanced work as will best fit the student for practical affairs.

However tenaciously we have insisted in keeping up a more or less artificial barrier at the point of graduation, there has been an irresistible tendency to place the real dividing line at the beginning of the junior year. There is much to justify this course, and the question suggests itself, whether it is not practicable to direct our students, with the ultimate purpose of giving all the work before the end of the sophomore year to the colleges, and all the work after the sophomore year to the universities. Of course, any new system or modification of an old system is likely to be attended at first with certain embarrassments. But, regardless of embarrassments, we must strive for the public good. If large numbers could be drawn from the colleges to the universities at the end of the sophomore year, the good result that would accrue to scholarship in general would, in my opinion, far more than counterbalance all the accompanying annoyances.—*President C. K. Adams, in the Forum for February.*

IS THERE A SCIENCE OF EDUCATON.

A natural text for an essay upon the question of our title is just at present furnished by a widely-known and much-discussed paper, read before the Academy of Sciences at Berlin, in July, 1888, and published in the proceedings of that body. The author, Wilhelm Dilthey, Professor of Philosophy in the University of Berlin, is known as a many-sided and cautious student, especially of the more historical and humane aspects of philosophy. His excursions into the field of pedagogy is marked by all his usual caution and learning. His question is essentially our present one: "The Possibility of a Universally Valid Pedogogical Science."

Dilthey begins by observing that all the prominent pedagogical systems, such as those of Herbart, Schleiermacher, Spencer, Bain, Beneke, Waitz, agree in one respect, that they pretend "to define the end of education, the value of the various branches of study, and the methods of instruction in a universally valid fashion, and consequently for wholly different times and peoples." And this pretense, says Dilthey, is precisely parallel to that of the old-fashioned theories of the State, —theories which, disregarding history and the varieties of circumstances, undertook to fix for all humanity the absolute forms of political life; and, in consequence, drove men to revolt against the whole historical order.

Pedagogy arose in the seventeenth century, developed further in the eighteenth with the "naturalistic" theories, assumed a "natural universality of aim and method as at present, under all human conditions for the educator and so became the "comrade of natural theology, of the philosophy of law and of abstract political economy." As a fact, however, human nature connot be adequately discribed, through any abstractly universal formulation of its traits. Human nature, as a product of evolution, differs from nation to nation, from century to century.

And yet, with all this necessary limitation, does there not remain a field for pedagogical science? Yes, answers Dilthey, in case, not the abstract description of human nature and of the end of living, but the truly psychological study of the typical form of human evolution, is pursued in the fashion which the historical and biological investigations of modern times have rendered possible. A child is a collection of impulses, of instincts, of feelings and of tendencies. The object of education is to organize these into conduct. To the educator we in effect say: Work against the chaos of impulses, by using the very impulses themselves as the material for good order. In a word "organize." Although the actual content of any attempted organization of life will be imperfect and transient, relatively general accounts can be given of processes that *do* increase the orderliness of the life of the child. Such accounts will take the form of "pedagogical rules," whose number Dilthey, of course, leaves indefinite. In short, scientific pedagogy, far from telling the teacher finally and completely just what human nature is, and must be, and just what to do with it, will be limited to pointing out what does, on the whole, tend towards good order and towards the organization of impulses into character. "This is the whole province of pedagogy," as a general science. Its applications to the conditions of a particular time, nation, family and child, will be a matter of art, not of science. And "therefore, no concrete educational questions can be solved in terms of an universally valid science. So far, in substance, Dilthey. In one sense his essay may be said to contain little novelty.

If I may presume to supplement his views by anything of my own I would urge: Your own surroundings, say as French human or American; your position as teacher of the sensitive child that needs tenderness, or of the ruggid and sluggish child that needs awakening; your place as defender of this or of that worthy ideal, say of this religious creed, or of that, of this social tradition or of some other; your relation as private tutor to the individual child, or as public teacher to the larger class of many children; your experience of the accidental variaton of just your own pupils' lives and destinies—all these things will properly interfere with anything like a truly scientific application of your pedagogical principles. You will degrade science—not help your children—if you persist in seeing only the "scientific" aspects of your pedagogy. True pedagogy is an art.

There is no "science of education" that will not need constant and vast adaptation to the needs of the teacher or of that constant modification in the presence of the live pupil, constant supplementing by the divine skill of the born teacher's instincts. This being true, there is, indeed, no "science of education" whose formulas will not need, at the right moment, to be forgotten. Yet, on the other hand, it makes great difference to you whether or no you do possess the science, that you can be wise enough, at the right moment, to forget. Ignorance is one thing; the power voluntarily to ignore is quite another thing. The former is a weakness; the latter a high spiritual power.

There is no universally valid science of pedagogy, that is capable of any complete formulation and of direct application to individual pupils and teachers. Nor will there ever be, so long as human nature develops, through cross-breeding, in each new generation, individual types that never were there before; so long as history furnishes, in every age, novel social environments, new forms of faith, new ideals, a new industrial organization and thus new problems for the educator. So long as these things go on, the educator's calling will be an art, to whose beauty and complexity no science will be adequate.

That the teacher needs to know all that he can (1) of the subjects that he is to teach, and (2) of certain branches of science that promise to be of service to all teachers in general, whatever their special calling, I have never doubted. I reject the pedagogical system. I believe in the training of teachers. And this training, in so far as theoretical science can be of general service to its ends, I conceive to be determined by two considerations. The first is that the teacher should be, as I may word it, a naturalist, loving, and as far as may be, scientifically comprehending, the life of childhood and youth, just as other naturalists try to comprehend the life of other organisms. The second is that the teacher should be a man of rational ideas, knowing what moral and social ends he wants to serve, and why he regards them as worthy. These considerations I purpose to deal with hereafter, treating the second consideration first.—*Josiah Royce, in New York Educational Review for January.*

MAGAZINES.

ROMANCE is the name of a new magazine published by the New York Story Club. The first number contains several short stories by well-known authors of fiction. The magazine is attractive in form, is well printed, and promises to fill a large place in the magazine literature of the day. It is published monthly at $3 per year.

The following is the contents of *Lippincott's* for March:

The Sound of a Voice; or, the Song of the Debardeur. Frederic S. Cozzens.

Some Familiar Letters by Horace Greeley. Joel Benton.

A Mysterious Case. Anna Katharine Green.

"The Refiner of Silver." Clara Jessup Moore.

Round Robin Talks. J. M. Stoddart.

A Lost Art. Anne H. Wharton.

Creation. Charles Henry Luders.

Old-Age Echoes. Walt Whitman.

Some Personal and Old-Age Memoranda. Walt Whitman.

"Walt Whitman: Poet and Philosopher and Man." Horace L. Traubel.

The Light-House and the Birds. William H. Hayne.

Three Famous Old Maids. Agnes Repplier.

A Michigan Man. Elia W. Peattie.

A Fanatic. Henry Collins.

"The French Invasion of Ireland." Julian Hawthorne.

Reading Bores. Richard Malcolm Johnston.

Agricultural Education. Jas. Knapp Reeve.

Cosmopolitanism and Culture. W. W. Crane.

"Little Jarvis"

"Treasures of Art"

With the Wits. (Illustrated by leading artists.)

With the number for March, *The Forum* begins its eleventh volume. Throughout the whole period of the ten volumes now finished, the publishers announce that there has been an uninterrupted increase of their business—an indication of the steady growth of the popular interest in the free discussion of the most important subjects of the time. So great has been the growth of the magazine that it is necessary to procure larger office-room than the quarters now occupied by *The Forum*, which, three years ago, seemed large enongh for an indefinite period. The contents for March are:

The Nicaragua Canal. Senator John Sherman.

Silver as a Circulating Medium. George S. Boutwell.

Do We Hate England? Bishop A. Cleveland Coxe.

The Shibboleth of "The People." W. S. Lilly.

Freedom of Religious Discussion. Prof. Max. Muller.

Our Bargain with the Inventor. Park Benjamin.

The Ring and the Trust. Rev. Dr. William Barry.

Railways Under Government Control. W. M. Acworth.

Russian Treatment of Jewish Subjects. P. G. Hubert, Jr.

Formative Influences. Martha J. Lamb.

A New Policy for the Public Schools. John Bascom.

The price of *The Forum* is 50 cts. a copy, $5 a year; and it is published by *The Forum* Publishing Company, New York.

MAGAZINE NOTES.

Frederic S. Cozzens, the humorist, and author of "The Sparrowgrass Papers," etc., left behind him the MS. of a novel which, strange to say, he never made any attempt to publish, though it is said to be an extrordinarily clever and entertaining romance. The story is entitled "The Sound of a Voice; or, The Song of the Debardeur," and it will be published in the March number of *Lippincott's Magazine.*

The first instalment of "Some Familiar Letters by Horace Greeley" will be a feature of the March number of *Lippincott's Magazine.* This is a remarkable series of letters written by Horace Greeley to an intimate friend, which, by revealing the inherent nobility of Greeley's nature, will tend to remove many unfounded prejudices. The letters cover the later and most interesting period of Greeley's life, the period immediately preceding and during his great political campaign.

BEN. TERRELL,

The Alliance orator of Texas, will address the people of North Carolina, as follows:

Goldsboro,	Saturday,	Feb.	28.
Clinton,	Monday,	Mar.	2.
Kenansville,	Tuesday,	"	3.
Burgaw,	Wednesday,	"	4.
Town Creek,	Friday,	"	6.
Whiteville,	Saturday,	"	7.
Eliza'town,	Monday,	"	9.
Lumberton,	Tuesday,	"	10.
Sanford,	Wednesday,	"	11.
Fayet'ville,	Thurs. & Fri.,	"	12, 13, Dis. Alli'ce.
Dunn,	Saturday,	"	14.
Rock'gham,	Mon. & Tues.	"	16, 17, Dis. Alli'ce.
Wadesboro,	Wednesday,	"	18.
Monroe,	Thursday,	"	19.
Charlotte,	Friday,	"	20.
Concord,	Saturday,	"	21.
Albemarle,	Monday,	"	23.

Speaking will begin promptly at 11 o'clock.

All the people are cordially invited to attend the lectures of this distinguished gentleman. All these meetings will be public except the second day of each District Alliance, which will be devoted to drilling the officers of County Alliances throughout the District, all of whom are expected to be present. Every member who is anxious to become familiar with the UNWRITTEN WORK ought by all means to attend the District Alliance. And it is absolutely necessary for every County Lecturer in the Congressional District to attend, even if his County Alliance has to pay his expenses.

Let the public turn out at these meetings, and learn what Alliance doctrines are. ELIAS CARR,
President N. C. F. S. A.
E. C. BEDDINFFIELD,
Sec'y N. C. F. S. A.

RALEIGH TOBACCO MARKET.

Reportep by the Capital Alliance Warehouse.

Fillers—Common	$ 4	to	8
Good	4	"	15
Smokers—Common	4	"	8
Good	8	"	12
Cutters—Common	12	"	18
Good	18	"	12½
Wrappers—Mahogany, common	15	"	25
" Fine	14	"	55
" Lemon	25	"	50

W. H. HARRISON.

FARMERS' ALLIANCE BADGES.

Every member of the Alliance should have one, handsomely made in silver, enameled letters. Cut shows exact size. Only 25c. each. One dozen $2.50. Sent post-paid. L. RICH & Co., Richmond, Va. 342